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# Charanāmṛth



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*Just an other vessel, as He ferries us towards the eternal shore of Light*

*As we sail our way from the darkness of ignorance to Light...*





svāgatam

**aum Ganeshaya namaha**

***Greetings on Chithra Nakshathra.***

*When we are sleeping in the dark alleys of ignorance, our Guru speaks to us through His Charithra which serves as a guiding Light, a spark, an alarm which wakes us from deep slumber, showing us the pathway to Light.*

*Sripada not only brought to our intellect the existence of Golden Pithapuram but also said that HE is eternally present and accessible there to those who aspire and long and find a place in the Golden Pithapuram. Given the fact, this is to be construed as a zone – a realm or dimension, that can be accessed through consciousness only.*

*He Himself has stated thus, not merely giving a hint, but also showing us the way.*

*As many are the roads to a destination, so many are the paths that lead one inwards, to HIM – to experience Him and be in HIS constant company.*

*This month, He graces us through this edition which talks of one such path ways.*

*Let's be grateful for that is, and all that has been...*

*This will ensure we remain grateful for all that is to be.*

*Let's learn to be humble. Humility is indeed beautiful.*

*We are here to share love; not hate.*

**Digambara Digambara Sripada Vallabha Digambara**





## From the Dwarakamai

Who can give enough to another person? However much is given, it is always inadequate. But when My Sarkar gives it lasts till the end of time. The only true Giver is My Sarkar. Can any else be compared with Him? How can the finite be the ornament of the infinite? My Sarkar says 'take, take'; but everybody comes to Me and says 'give, give'. Nobody attends carefully to the meaning of what I say. No one takes cognizance. My Sarkar's treasury is overflowing. No one comes to fetch cart loads away. When I say 'dig' no one does so. No one wants to make efforts. I say 'dig up this wealth and plunder cart loads of it. The blessed son of a true mother should fill his store with this wealth'. What will be the fate of a living being? Dust (body) will turn to dust, and air (breath) will merge with air. This time will not come again.

**- Sainath Maharaj**





## Reminder from Sripada Vallabha Charithamrutham

All throughout Sripada Vallabha Charithamrutham, it is distinctively noted, that Swami Sripada did not care much for rituals or the norms. He in fact broke the generalised protocol-based system and cared more for genuineness – be it in bhakthi, thought or action.

When Bangaramma just intended with utmost sincerity to offer her skin to be peeled off, to be made into Padukka(s) which shall serve the Lord's Feet – Sripada Vallabha accepted that genuineness. He accepted that love, that intent of selfless devotion.

At once, HE manifested as a young lad in their house and whole heartedly accepted their offering by allowing them to take the measurement of His Feet,

When Dattadas's simple devotion and boundless love, made him recite the one stanza of Dhivya Charithra (Divine account of Sripada) over and over again to an equally loving set of devotees, it moved HIM, the King of the Cosmos!

He at once manifested Himself in the presence of Dattadas and other loving gathering and accepted their love. He took sweets and Himself distributed the same to them. When the learned scholars and pandits of high ranking who had objected young Sripada to go to the house of a Cobbler, He admonished them and appeared at the house of the cobbler to receive His love.

If the above instances are contemplated upon, we can understand what Swami meant by the term – yad bhava tad bhavathe.

In which measure of love you approach ME, Such will be My response.





## How does one understand this?

All that matters is to live and act from a point of thoughtfulness, with constant memory of Sripada Vallabha in your mind.

All rituals are designed so that one may ultimately live mindfully with a pure heart, free from the feelings of jealousy, hatred, envy, anger.

By this one is able to open oneself to the Divinity within.

It helps one open up - helps one connect with the Divine energy or the Source.

A flower that's blossomed, is a lot more fragrant than when it's closed. All of us wearing a human body, are flowers in the making. For some, it may take lifetimes to blossom. All of us start as buds.

All roads reach inwards. The destination is only one with numerous pathways.





## How does one get there?

As many are the roads to a destination, so many are the paths that lead inwards.

One is constant 'smarana' – to be in continuous remembrance of the Lord.

And this becomes possible when one gets to remain in the Guru's company.

How to be in the Guru's company?

By reading His chartihra. While reading His chartihra, one is allowing oneself to listen and thereby dwell in His presence.

It can also be attained through mindful chanting.

Chanting accumulates energy you can use to elevate yourself or to help others.

And repetition is the main part of chanting.

Chanting HIS Name is more potent and serves as a powerful key by itself, to unlock the gates leading to HIS zone (the golden Pithapuram where HE is eternally present).

While chanting a stotra, can become a drill; chanting a naama becomes a mantra.

Stotra is to be contemplated upon, repeatedly.

Guru naama – is to be chanted repeatedly.

While repeated contemplation of a Stotra can help unveil inner meanings and deeper layers of wisdom, as it opens us to access subtler or higher dimensions; Repeated chanting, leads us to the stillness within, eventually to Truth – to sat chit ananda.





## Different Types of Japa

Vaikhari japa or the loud japa – which is uttered loudly, audible to the external world.

Here the japa, manifests as the spoken word. This helps clear the vayu mandala on the exterior, which is polluted due to the verbiage wrongly used by people in the zone. It clears the etheric realm of unwanted negative vibrations.

It is stated in the Sandilya Upanishad, "The Vaikhari Japa (loud pronunciation) gives the reward as stated in the Vedas; while the Upamsu Japa (chanting in whispers, not audible) gives a reward a thousand times more than the Vaikhari; the Manasic Japa (mentally chanting without even the lip movement) gives a reward a crore of times more than the Vaikhari. "

The deeper essence implies, when it is chanted as a whisper (at the level of Madhyama), it clears the channel of the vocal chords, and around.

When it is chanted mentally (within oneself, at the level of pasyanthi), it purifies the vayu within, the pranic force is purified effortlessly, making the energies ascend higher, and also the ether (vayu) on the outside.

At the level of pasyanthi, the intent itself is the NAME that is chanted and the inner Light body connects easily with the being, subduing the mind and the energy bodies are purified.

## Digambara Digambara Sripada Vallabha Digambara





## From Charithamrutham

The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one or two or all three, of the three attributes (sattwa, rajo, tamo gunas). Hence one should be responsible to NOT utter words of profane/bad nature.

As those provoked attributes do not help for good, they exert malefic influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and inner-self of men are getting polluted. Thereby men are becoming sinful.

There are many ways in this kali yuga to get salvation. Among them, chanting of the Divine Name is the easiest way. When the sacred Name lingers on the tongue, a habit of speaking sacred words would be developed. When reciting the Name, if mind is focused on God, mind also is sanctified. By that, encouragement to perform pious deeds is obtained."

- **Sripada Sri Vallabha**





## **Japa also leads to Trikarana shuddhi**

"Whatever is thought in the mind should only come in the speech and whatever is conveyed in speech should only be found in action. This is called trikarana suddhi. A person who attains trikarana suddhi becomes transforms to a noble stature, successful and eventually attains bliss." – From Charithamrutham.

A sincere chanting helps one attain trikarana Shuddhi.

A japa helps mentally clear up our thoughts, mental and emotional blockages, alone with the vayu within and out.

Let us be conscious of the thoughts that cross our mind. Let them never be of an evil nature. To be pure of mind and body, is what we eventually have to work towards. So that, when we face Sri Guru in His Maha Durbar, we stand clean and receive His Supreme Grace.

May we utter only what we mean and may the same be found in action too.





## Japa helps One tilt inwards

"Activities should be always performed with the remembrance of God's Name." This is 'Smaranam'. This is a Golden word from Sri Guru. When we behave thus, the action and the fruit of the action (karma and karma phala) are thereby offered to the Guru Himself.

Chanting helps one constantly remember the Guru (smarana).

With repeated chanting, the focus is eventually turned inwards.

In the forty fifth chapter, Sripada says, "Devas and Daanavaas churned the ocean by placing the Mandhara mountain on the back of the tortoise which hides its head in the shell. You will become a great yogi, if you focus inwards. On the other hand, if you focus outward, you will amass all bad qualities and become miserable. If you put your head out, someone or other will stab your head. You will die eventually.

If you want to remain as an immortal, you must withdraw into yourself (focus inwards). Practise yoga. You will be released from the bonds of karma."

Benevolence, holds within itself, love, compassion, selflessness, kindness, amicability and more. It is the quality of wishing well, without expecting anything in return.

It is essential that a herd of devotees rise, remembering the intrinsic values of human kind, and be benevolent in nature, negating expectations.





## **Return to Golden Pithikapuram – where Sripada Vallabha is easily accessible.**

When one's every day life is free from expectation, desire, hatred, anxiety, it is indeed liberation. Disappointments arise from desire. Only when there is a desire, the anxiety of it fructifying or failing, surfaces on the mind, causing untold commotion within one's mind.

The fulfilment of a certain intent can result in happiness, while the failure can lead to sorrow.

Thus, to liberate oneself from these poles of opposites, is itself jivan mukthi.

The being experiences a state of lightness, an extreme light feeling. When the being is light, it can fly across the realms/ dimensions and access the zone where the Guru nath is eternally seen.

This zone itself is the Golden Pithapuram.

And one pathway to that, is all that we have just read through.

It is indeed time, we all learn to return to Golden Pithapuram where Sripada Vallabha is eternally accessible, where we can rest and dwell in HIS company constantly.

**Digambara Digambara Sripada Vallabha Digambara**





## From Sripada Vallabha Sahasranama

**namah - I greet/praise HIM with my consciousness, negating the limited me**

**ahaituka prema rūpā-ya namaḥ**

*embodiment of unconditional love*

**prema-amrutha pradhā ya namaḥ**

*He bestows nectar of Divine Love*

**atyantha prema bhaktha-bandhavā ya  
namaḥ**

*One Who is bound by true love of  
devotees*

**bhaktha prema naivedya sukśma-  
kirana rūpa svee-kara -ya namaḥ**

*He in subtle form accepts naivedya  
offered with love*

**pavithra-prema-bhāva rūpā-ya namaḥ**

*“I am the embodiment of Love. You  
will know Me through Love only.” –  
Sripada Vallabha, Chap 4*





## A Little Sanskrit

vedAhametam puruSHam mahAntam AdityavarNam tamasastu pAre |  
sarvANi roopANi vicitya dheera: | nAmAni krtvAbhivadan yadAste ||

### Meaning:

yat - That

dheera - valorous

puruSHa - Lord

Aste - who is, who has

vicitya - materialized

sarvAni - all

roopANi - forms, and

krtya - made

sarvAni - all

nAmAni - names,

abhivadan - and maintains all of these,

etam- that

mahAntam - glorious

AdityavarNam – Brilliance of the Sun, He Who is

pare – beyond

tamas - darkness,

aham - I

veda - Know him.





## **punar darshanāya**

*punar darshanāya punar harshanāya*

*Śrī Guru kripā varshanāya*

Until we meet again, in a peaceful manner (on a note of contentment) Let us all be showered with Sri Guru's blessings! Closing this note with one of the most wonderful verses illustrating the essence of universal harmony and wellbeing.

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ |

sarve bhadraṇi paśyantu mā kaścidduḥkhabhāg bhavet ||

May all be fine; May all be free from infirmities;

May all see good; May none partake suffering.

With Sri Guru's blessings, the next episode will be available at the link for the next Chithra nakshatra @

<https://sripada-vallabha.org/journals/charanamrth.php>

***Jai Guru Datta Digambara***

***Jai Sainatha Digambara***

***Digambara Digambara ŚrīPāda Vallabha Digambara***

